## POETRY.

For the Telegraph.

### SLAVERY.

There is a God in yon bright sky,
Who hears our voice and answers prayer,
And those that low in bondage lie,
May look and find protection there.
What, though his vengeance long may sleep,
And wicked men enrich their store?
Yet will he suffer man to keep,
His fellow man in slavery more?
His rod shall break the tyrants power,
His mercy set the injured free;
And then, the slave in that glad hour,
Shall stand, proud despot—stand with thee.
Shall pampered opulence and wealth
Forbid the sons of freedom speak?
Shall shining gold obtained by stealth
Beget the right to enslave the weak?
Shall luxury feast the aristocrat,
Obtained by sorrows of the slave?
Shall wicked man with his fiat
Still the voice of the free and brave?
Shall freedom's shores resound with cries,
Raised by the captives of the land?
Is this the liberty we prize?
Are these the rights which we defend?
Will not our banner blush to wave
O'er injured slave and despot lord?
And is there now, no hand to save
Us from this guilt, by God abhored?
Was it for this our fathers fought?
For this they left their native clime?
Are these the lessons which they taught?
That we should live in sin and crime?
If this be it, then let me go,
Beyond the dark, deep, heaving sea,
Where creature man shall never know
Of aught save thee, O Liberty!
And if the pilgrims' sons must be
Recipients of this black disgrace,
Then let them speak, and others see,
That they, the crime, would fain efface.
'Tis heaven's boon a gift to all,
Which black and white alike may claim,
'Tis this we ask, and, stand or fall,
We'll ask, till in good time we gain.
Our God on high will not withhold
His mercy, when his children cry,
His word commands us to be bold,
To work for him nor fear to die.
Protected by the freeman's shield—
By equal rights—our panoply,
We join the patriots in the field,*
And shout aloud, "down slavery."

GERARD.

Brandon, April, 1836.

* "In the field" of moral conflict, armed with the weapons which are "mighty thro' God to the pulling down of strong holds"—no other.—[Ed. Tel.

## EXPEDIENCY

The following short chapter is taken from a volume just published by Perkins & Marvin, Boston. It sets up *right* against *expediency*, most soundly and beautifully. Another chapter might have been added by the writer, by way of meeting the despotic, ice, iron hearted governor on his own ground, showing the utter unsoundness and falsity of his doctrine, in point of fact. But such a chapter could not have elevated the writer, in our own estimation, one inch. To a man of upright principle, it is a loathsome business to descend and wade in the quagmires of expediency. He ought never to subject himself to the degrading task, except it be to meet and defeat, with their own vile weapons, the monstrous geniuses whose very natures seem to have become identified with the foul element. The paragraph below from governor McDuffie's message, and the review which follows it, present us the contrast between expediency and duty. It is the contrast that exists between ugliness and innocence—between the abode of devils and dwelling place of angels.—[Ed. Tel.

"It is clearly demonstrable, that the production of cotton depends not so much on soil and climate, as on the existence of domestic slavery. In the relaxing latitudes where it grows, not one half the quantity would be produced, but for the existence of this institution; and every practical planter will concur in the opinion, that if all the slaves in these states were now emancipated, the American crop will be reduced, the very next year, from 1,200,000 to 600,000 bales. No great skill in political economy will be required to estimate how enormously the price of cotton would be increased by this change, and no one who will consider how large, this staple contributes to the wealth of manufacturing nations, and to the necessaries and comforts of the poor classes all over the world, can fail to perceive the disastrous effects of so great a reduction in the quantity, and so great an enhancement in the price of it. In Great Britain, France and the United States, the catastrophe would be overwhelming; and it is not extravagant to say, that for little more than two millions of negro slaves, cut loose from their tranquil moorings and set adrift upon the untried ocean of at least a doubtful experiment, ten millions of poor white people would be reduced to destitution, pauperism and starvation. An anxious desire to avoid the last sad alternative of an injured community, prompts this final appeal to the interests and enlightened philanthropy of our confederate States. And we cannot permit ourselves to believe, that our just demands, thus supported by every consideration of humanity and duty, will be rejected by States who are united to us by so many social and political ties, and who have so deep an interest in the preservation of that union."—*Gov. McDuffie's Message to the South Carolina Legislature*, 1835.

I have placed this motto at the head of my paper as an absolute curiosity. It is impossible for burlesque to go beyond it. Indeed, it is precisely the instance which Montesquieu brings, in that sarcastic chapter which he has written on the origin of slavery. What the theoretic Frenchman says, as bitter, biting irony, our republican governor brings forward as sober, political truth. *Le sucre seroit trop cher si l' on ne faisoit, travailler la plante qui le produit par des esclaves.*—So we must trample on the laws of God, and violate the rights of humanity, because, if we should attempt to respect them, sugar and cotton would become too dear.

I have hitherto avoided taking any part in the temporary questions which are now agitating the country throughout all its borders; because I wish my book to be the repository, only of those truths which are permanent, and which the mind of the reader may receive with the least prejudice and objection. But this motto contains a principle, (carried to be sure to its highest extreme, and therefore more proper to be made a monument,) which must prove the bane of all free government. It is setting expediency higher than moral principle; or rather *it is bringing an argument from expediency, not to modify but to overthrow the highest rule of righteousness.* This is the great error of our land; this is the bane of republicanism. For, as in a Russian house made for winter, you can only throw up the windows and diminish the battlements in safety, by increasing the general mildness of the atmosphere; so with respect to government, you can only throw off the restraints of external power, by increasing the prevalence of deep principle in voluntary hearts. When interest is the criterion of wisdom, liberty will degenerate into despotism.

It has been observed by lord Coke, that corporations have no souls; and it would seem in all collective bodies, from the parish to the nation, that in most of their deliberations, the immortal nature of man, with all its wants and wishes, is forgotten. Man, in his private capacity, has a body and a spirit; and the sensualities of the first are infinitely inferior to the everlasting wants of the last. But when men are associated in political bodies, the high principles of a deathless spirit, seem to be lost in the transient regulations of a material life; and there seems to be a total divorce between politics and principle.

There is no science for which I feel a greater distrust, as to its details, and a deeper abhorrence, as to its general principles, than that of political economy—the great idol of the age. *Nebuchadnezzar the king, made an image of gold, whose height was three-score cubits, and the breadth thereof six cubits: and he set it up in the plain of Dura, in the province of Babylon. * * * * Then an herald cried aloud, To you it is commanded, O people, nations and languages, that, at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, dulcimer, and all kinds of music, ye fall down and worship the golden image that Nebuchadnezzar the king hath set up; and whoso falleth not down and worshippeth, shall in the same hour be cast into the midst of a burning fiery furnace.* Yet in despite of all the charms of this united music, and all the terrors of this flaming furnace, I must hesitate to fall before this golden image, more dazzling to the imagination, than conducive to the well-being of man.

In the first place, as to its induction—Is it so perfect as to lay the foundation of much certain knowledge? We will suppose, to please the modern politician, that trade is the great channel of public duty, and that beef and pudding are the supreme objects of national felicity. Still the investigations of the political economist, run into such an infinite number of infinitesimal items, as to elude the comprehension of the most careful mind in its most patient investigation. He will find his regulations have touched but the smaller part of the springs which move the wheels of the complex machine. There is a wisdom in nature, which any partial interference of man only disturbs and deteriorates; and as the water, dropped from the clouds, finds its way over the mountains, to the brooks and springs which conduct it over the earth, in obedience to pre-established laws, which the wisdom of man would in vain attempt to improve or destroy; so, I suspect, the interests of men, in marts and cities, in towns and nations, are balanced by a wisdom, which we only disturb when we touch it. What should we say to a college of physicians, collected to devise means to keep up an equality in the birth of the sexes?

The uncertainty of the science, the differences amongst the highest authorities, increases the suspicion, that the inductions must be very imperfect among millions of facts where thousands of causes meet and mingle.

But it is the *spirit* of the science which is most deleterious. Its assumptions are not grounded on the true nature of man. It is not true that man becomes a sensual being as soon as he joins the body politic, and delegates his representatives in congress to take care of his sensual interests alone. The soul is the creature of principle; and there are principles never to be violated, however great the loss or the gain. In the scramble for wealth and power, which is daily increasing in some high quarters, and flowing like lava-torrents from the top of some ignited mountain to every quarter of the land, he is the valuable politician, who will dare to avow his reverence and respect for ETERNAL RIGHTEOUSNESS; and will own that expediency is not the predominating object in the code of a politician.

Republicanism has its tendencies; and one of them is to leap over the rules of right, for accomplishing gain. The only antagonist power to this dangerous propensity, is a reverence for justice to the incurring of some loss. This is the last lesson learned by individuals; and nations need to be taught it still more. The famous anecdote of Aristides, illustrates the point at which I aim. When he refused to burn the fleet of an enemy, though highly advantageous to the public, because it was NOT RIGHT, he taught a lesson to all succeeding statesmen, more noble, more profitable too, than all the systems of political economy ever written. How great the mind into which such conceptions could enter! How noble the people who could support him! But it is no very criminal libel to say that Gov. McDuffie is not Aristides, and South Carolina is not Athens.

Indeed we are fast going down the hill which degrades human nature to the lowest competitions. Already politics has become a game of skill to secure a cunning interest. This is now avowed; and hypocrisy drops her mask because there is not reverence enough for virtue to induce her to wear it. The transition has been awful and rapid. We are a young people, with all the vices of a hoary empire on our heads.

### NECESSITY OF A MEDIATOR BETWEEN GOD AND MAN.

No man hath seen God at any time—and the power which is unseen is terrible. Fancy trembles before its own picture, and superstition throws its darkest imagery over it. The voice of the thunder is awful, but not so awful as the conception of that angry being who sits in mysterious concealment, and gives it all its energy.—In these sketches of the imagination, fear is sure to predominate. We gather an impression of Nature's God, from those scenes where Nature threatens, and looks dreadful. We speak not of the theology of the schools, and the empty parade of its demonstrations. We speak of the theology of actual feeling, that theology which is sure to derive its lessons from the quarter whence the human heart derives its strongest sensations, and we refer both to your own feelings, and to the history of this world's opinions, if God is more felt or more present to your imaginations in the peacefulness of spring, or the loveliness of a summer landscape, than when winter with its mighty elements sweeps the forest of its leaves, when the rushing of the storm is heard upon our windows, and man flees to cover himself from the desolation that walketh over the surface of the world.

If nature and her elements be dreadful, how dreadful that mysterious and unseen Being, who sits behind the elements he has formed, and gives birth and movement to all things! It is the mystery in which he is shrouded—it is that dark and unknown region of spirits, where he reigns in glory, and stands revealed to the immediate view of his worshippers, it is the inexplicable manner of his being so far removed from that province of sense, within which the understanding of man can expatiate—it is its total unlikeness to all that nature can furnish to the eye of the body, or to the conception of the mind, which animates it, it is all this which throws the Being who formed us at a distance so inaccessible—which throws an impenetrable mantle over his way, and gives us the idea of some dark and untrodden interval betwixt the glory of God, and all that is visible and created.

Now, Jesus Christ has lifted up this mysterious veil, or rather he has entered within it. He is now at the right hand of God; and though the brightness of his Father's glory, and the express image of his person, he appeared to us in the palpable characters of a man; and these high attributes of truth, and justice, and mercy, which could not be felt or understood, as they existed in the abstract and invisible Deity, are brought down to our conceptions in a manner the most familiar and impressive, by having been made, through Jesus Christ, to flow in utterance from human lips, and to beam in expressive physiognomy from a human countenance.

So long as I had nothing before me but the unseen spirit of God, my mind wandered in uncertainty, my busy fancy was free to expatiate, and its images filled my heart with disquietude and terror. But in the life, and person, and history of Jesus Christ, the attributes of the Deity are brought down to the observation of the senses; and I can no longer mistake them, when in the Son, who is the express image of his Father, I see them carried home to my understanding by the evidence and expression of human organs, when I see the kindness of the Father, in the tears which fell from his Son at the tomb of Lazarus—when I see his justice blended with his mercy, in the exclamation, "O Jerusalem, Jerusalem," by Jesus Christ; uttered with a tone more tender than the sympathy of human bosom ever prompted, while he bewailed the sentence of its desolation—and in the look of energy and significance which he threw upon Peter, I feel the judgment of God himself, flashing conviction upon my conscience, and calling me to repent while his wrath is suspended, and he still waiteth to be gracious.

And it was not a temporary character which he assumed. The human kindness, and the human expression which makes it intelligible to us, remained with him till his latest hour. They survived his resurrection, and he has carried them along with him to the mysterious place which he now occupies. How do I know all this? I know it from his history; I hear it in the parting words to his mother from the cross; I see it in his unaltered form when he rose triumphant from the grave; I perceive it in his tenderness for the scruples of the unbelieving Thomas; and I am given to understand, that as his body retained the impression of his own sufferings, so his mind retains a sympathy for ours, as warm, and gracious, and endearing, as ever. We have a Priest on high, who is touched with a fellow feeling of our infirmities.—My soul, unable to support itself in its aerial flight among the spirits of the invisible, now reposes on Christ, who stands revealed to my conceptions in the figure, the countenance, the heart, the sympathies of a man. He has entered within that veil which hung over the glories of the Eternal; and the mysterious inaccessible throne of God is divested of all its terrors, when I think that a friend who bears the form of the species, and knows its infirmities, is there to plead for me.—CHALMERS.

## AGRICULTURAL.

### EFFECTS OF GRAFTING, ON FRUIT.

That scions will prodnce fruit similar to the trees from which they are taken is a fact well known; but many people are mistaken in supposing that the scions govern wholly, and the stocks have no influence. The scions govern mostly, but as the stocks have some effect in many respects, it is important to horticulturists to examine the subject and learn all the various effects produced by the stocks, as in many cases it may be turned to great advantage, and in others much disadvantage, may be avoided.

*Stocks have an effect as to bearing years.* Scions cut from trees that bear in alternate years, and put into stocks that bear every year or in alternate years different from which the scions were taken, will bear every year, though they may have their full and scanty years of bearing. This principle will be of great advantage to the fruit grower, as it will enable him to raise fruit annually of those kinds that without grafting, or by grafting on stocks that bear in the same alternate years, would only yield their fruit every second year.

*Stocks affect the scion in hastening or retarding the ripening of the Fruit*—Fruit that ripens too late may be forwarded by engrafting it on stocks that ripen their fruit earlier, and the reverse. This may be turned to good account, and the same fruit may be had in succession by grafting on stocks that ripen their fruit at different periods. We have seen accounts of fruit being accelerated in its ripening one month by this method. Some fruits that are too late for our nothern climate might be ripened here by engrafting on earlier stocks. In this way some excellent kinds of grafts that are now too late, might be ripened in season.

*Stocks produce Defects on grafted Fruit.* Stocks that have produced fruit with rotten cores, or with water cores, will, in some cases, produce the same effect in a smaller degree on fruit engrafted on them. We noticed an apple tree that produced water cores in abundance; some of the apples were full of water, which could be plainly seen, through the peel. The Newton Sweeting was engrafted in that tree and some of the apples were water cores.

*Stocks affect the Color of Fruit.* We have seen apples of the same kind of different colors owing to the scions being set on different stocks. Some of the apples were red, others of a bright yellow.

*Stocks affect the Quality of Fruit*—Scions of the Baldwin apple were set in two trees: one bore very unpleasant fruit, the other bore apples of a very sharp sour, but they had a very rich flavor when mellow; we now have apples from both trees, and we can perceive a difference in the fruit, and that which grew on the last named tree resembled the fruit of that stock in their peculiar rich flavor. Butter or Melting pears are grafted on quince stocks in order to give solidity to flesh: some kinds are made valuable in that way which otherwise would not be worth cultivating. It is evident that sweet apples, in order to retain their sweetness in full, should be grafted into sweet apple stocks. We seldom see sweet apples from scions so sweet as natural fuit, owing, doubtless, to their being grown on sour stocks.

*Stocks have an influence in increasing or decreasing the Size of Fruit.* We have seen accounts of fruit being increased one half in size by being grafted in trees that produced much larger fruit. Perhaps the increase in size was owing in part to the thrift of the scion, as some times an improvement is made in that way without any influence of the stock otherwise than supplying an abundance of sap. We grafted the Winter sweeting into a sweet apple tree, that the sweetness of the fruit might not be depreciated; that tree produced excellent fruit, very sweet and good to keep, but it was very small—the scions produced good fruit that kept long, but it was as small as the fruit of the stock whether that was its common size or not we do not know, but suppose it was owing in a measure to the stocks.—*Yankee Farmer.*

MANURE IS WEALTH. In our intercourse with some of the farmers residing within forty or fifty miles from New York, on Long Island, we have been surprised at the instance related to us of the profitableness of farming. Some farmers, known to have labored and toiled hard, have continued yearly to fall in arrears untill they have commenced buying manure. Fifty-six cents are given per carman load at the landing, for the apparently worthless dirt swept from the street. This applied at the rate of twenty loads produces wealth. The very farmers who could not obtain a living by using only manure made on their farms, have, in a very few years, not only freed their farms from incumbrances, but purchased others in addition, and are now, from the yearly profits of their farms, putting money out at interest. If then it is found so profitable to buy manure, and be at the various expenses attending the carting, how very important is it to give special attention to increasing the quantity and improving the quality of that made on the farm. There is no question but that almost every farmer can double the quantity of his domestic or yard manure, without scarcely any additional expense. It is thought too, that at least fifty per cent. of the nutritive properties of yard manure are lost by drenching of rain, excessive fermentations, and injudicious application to soil. The more we consider this subject the greater does it become in importance, and justly regarded as the primary object in farming.—*N. Y. Farmer.*

EARLY POTATOES. A writer for the Ellsworth Me. Courier recommends the following method of raising early potatoes "Take as many potatoes as you wish to plant for early ones, put them in a box or barrel, mixed in with dry loom and horse manure mixed together, then put them in an ash hole, or some warm place in the sun, covered from the rain, then let them remain untill the sprouts are from one to two inches long, by which time the ground will become warm as well as the season—have your ground prepared, made good and well manured, then take your potatoes, very carefully cut, or plant them whole as you please, but do not injure the sprouts, and be careful to cover with light earth, & assoon as they are up an inch or two, hoe them carefully, and in this way you may have potatoes by the 15th or 20th of July, and you can get an early kind by the 4th.

This plan we believe, would answer as a substitute for a hot bed, to force the early growth of potatoes, when cultivators are not accommodated with this useful appendage to a farm as well as a garden.—*New England Farmer.*

ADVANTAGES OF TREES. Cattle thrive much better in fields even but moderately sheltered with trees than they do in an open exposed country. An Italian (Gautieri) has enumerated and illustrated the advantages in point of climate which tracts of country derive from woods and forests—"These," he says, "are arresting the progress of impetuous and dangerous winds; mantaining the temperature of the air; regulating the seasons; lessening intense cold, opposing the formation and increase of ice; moderating intense heats; producing abundance of water in the rivers; discharging the electricity of the atmosphere; opposing a barrier to washing away or undermining banks; preserving from inundations; preserving the soil on hills and mountains."—*Vermont Farmer.*

RECEIPT FOR MAKING COLD SOAP. The leach-tub or hogshead must be covered at the bottom with straw and sticks—then put in a bushel of ashes, then two or three quarts of unslacked lime, upon which you must throw two quarts of boiling water to excite fermentation and slack the lime; put in another bushel of ashes and as much more lime and water, and continue to do so until your vessel is full; put in hot water till you can draw off the lye, after which the heat of the water is not of much consequence. You must have at least two-thirds of a bushel of lime to a hogshead, if you wish your soap to be made quick; one hogshead of ashes will make two barrels of soap. When you draw off your lye you must keep your first two pailfuls by themselvs, and the next two in another vessel & the third two in another vessel still: then weigh 29 pounds of clear, strained grease or of scraps, without straining, 32 pounds, put into a kettle with 3 pounds of rosin, then pour over it one pailful of lye from the first drawn vessel, and one from the second drawn vessel; put it over the fire and let it boil twenty minutes—be particular to add no lye over the fire, but swing off the grain if it is in danger of boiling over—put it into your barrel and add one pailful of lye from the third drawn vessel, and give it a thorough stiring; then weigh your grease for another barrel and take the lye remaining in the last vessels, in the same manner as for the first barrel; then draw off your weak lye and fill up the vessels as fast as possible, remembering to put half in each barrel, that they may be equally strong. If your leach run through fast; you may have your barrels full in an hour, and so hard that you can hardly stir them. You must stir it after you begin to put in your lye, till your barrel is full.—Fourteen quarts of melted grease is the quantity for a barrel.

[Many families in this town make their soap according to the foregoing with perfect sucess.]—*Hamp. Gazette.*

PRUNING THE RASPBERRY. Where this work was neglected in autumn, it should be done immediately, or as early in the spring as circumstances will allow. The old stems which bore last year are first to be cleared away; then select on each root, for next year's bearing, three, four, or five, of the strongest of the last summer's shoots; the remainder, including all straggling stems, are to be cut off closely to the ground.

The shoots which are left, should be shortened by cutting off their tops to about four feet in height, and should be tied to an upright stake driven close beside the root. This support will prevent their being borne down by the weight of fruit and leaves next summer, or their being blown down by violent winds, and will also prevent their occupying too much ground by straggling beyond their limits.

At the same time they are pruned, if the state of the ground will admit it, the earth about their roots should be cleared entirely of grass and weeds, and well loosened with a hoe. If not, it must be done as early in the spring as practicable.

Every farmer who is not well supplied with this delicious fruit, and its best varieties, should take early measures to procure them. The ground it will occupy is almost nothing, the labor of cultivation is exceedingly trifling, it never fails of a crop, and this comes at a season when there is scarcely any other fresh fruit to be obtained.—*Monthly Genesee Farmer.*

WEIGHT OF GRAIN. It may be interesting, and possibly of real utility to young farmers, to give the average weight of some of the most common kinds of grain and grass seed.

| | |
|---|---|
| Wheat, mean weight, | 60 lbs. |
| Rye, | 56 |
| Barley, | 48 |
| Oats, | 35 |
| Indian corn, | 58 |
| Peas, | 63 |
| Beans, | 62 |
| Red clover, | 64 |

The weight often varies a few pounds to the bushel, according to the season, climate, soil and culture, and variety of seed. Wheat has weighed as high as sixty-seven and a half pounds, and Indian corn sixty four pounds per bushel. Some barley has weighed as high as fifty-two pounds. On the other hand, grain has often weighed less than the number of pounds above given, as unfavorable circumstances have operated. Wheat has fallen as low as fifty-five, rye as low as fifty, and barley as low as forty-five.—*Ib.*

*Sugar obtained from Indian Corn.*—M. Pallas lately presented to the Academy des Sciences of Paris, a sample of this substance, extracted from the stem of the plant which has been found to contain nearly six per cent. of syrup boiled to 40 degrees, a part of which will not chrystalize before fructification; but it condenses and acquires more consistency from that period to the state of complete maturity. The most favorable time to obtain the greatest quantity of sugar is immediately after the maturity and gathering of the fruit. The matter left after the extraction of the sugar is a capital to feed cattle or make packing paper.

At Philadelphia, last week, while a dentist was operating on the teeth of a patient, the latter had a fit and severely injured two of the doctor's fingers. "The patient had to be *checked* by his friend who came with him, before his jaws could be opened. The dentist's left hand will be disabled for several days.—*Ib.*

*Way to be loved by every body.*—Dr. Doddridge once asked his little daughter, about six years old, what made every body love her? She replied, "I don't know indeed, papa, unless it is because I love every body."

A right profession aggravates the condemnation of a wrong conduct; and a wrong conduct discredits the very name of a right profession. Indeed, the best profession of that which is good, carries with it an explicit censure of every thing that is bad.—*Knowles.*



LIST OF LETTERS

*Remaining in the post-office at Brandon, Vt. April 1, 1836.*

| | |
|---|---|
| Blanchard, Sarah | Joy, John K. |
| Clifford, Simeon | Lincoln, Ward M. 2 |
| Dunick, Shubel | Lyon, Judith |
| Dodge, Mariette | Morehouse, Sophia |
| Dow, Asher | Newcomb Warren |
| Dwinell, James M. | Royce, Lewis Esq. 2 |
| Freelove, Roxana M. | Spooner, Paul |
| Gibson, Elvira | Smith, Alexander |
| Green, Marshall | Sherman, Enoch jr. |
| Goodrich, Elee | Taft, Charles |
| Howes, Wm. J. | Turner, Solomon |
| Houghton, George | Washburn, Charles |
| Hewitt, James | Ware, James R. |
| Hewitt, Wm. | Wheeler, Joseph |
| Holt, Wm. A. | Woodcock, Roswell |
| Hosmer, Dennis | Willis, Jefferson |
| Jackson, Laura | |

GOSHEN.

| | |
|---|---|
| Ayers, Arnold | McCrillis, John |
| Boynton, Ames | Parks, Asa |
| Clark, Wm. | Pangborn, Hollis |
| Dow, James 2 | Washburn, Charles |

SUDBURY—Jackson, Nathan jr.

W. H. KEELER, P. M.